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The Alliance between Pilgrim and
Puritan in Massachusetts

AN ADDRESS

DELIVERED BEFORE THE

OLD PLANTERS SOCIETY

BY

Thomas Wentworth Higginson

PRESIDENT OF THE SOCIETY

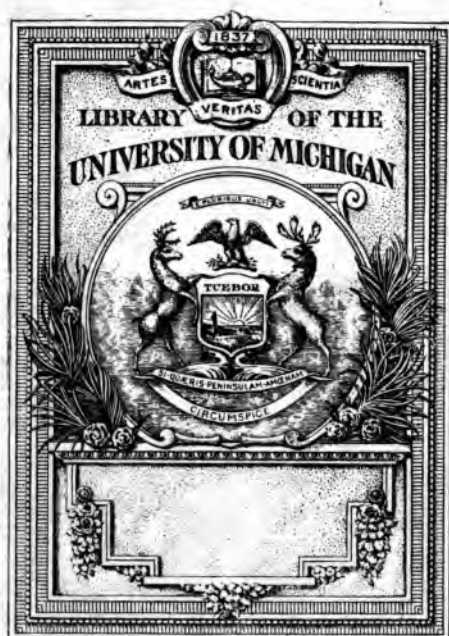
IN JACOB SLEEPER HALL, BOSTON UNIVERSITY

JUNE 9th, 1900

TO WHICH IS ADDED AN ACCOUNT OF THE FORMATION OF THE SOCIETY,
A STATEMENT OF ITS OBJECTS, THE CONSTITUTION AND
BY-LAWS AND LISTS OF OFFICERS AND MEMBERS

SALEM, MASSACHUSETTS

1900



THE GIFT OF
Mr. F. A. Gardner

The Alliance between Pilgrim and Puritan in Massachusetts

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THE ALLIANCE BETWEEN PILGRIM AND PURITAN IN MASSACHUSETTS.

Recent events have anew called attention to the fact that Great Britain, while unequalled as a conquering power, is not in any corresponding degree a colonizing power. British emigration, as Sir Charles Dilke complains, "fails to follow the flag." He adds, "three times as many natives of the United Kingdom are living in the United States as in the whole of our colonies put together." (Problems of Greater Britain, 1890, p. 17.) Sir Walter Besant in "The Rise of the Empire" (1897, p. 110), gives much the same figures. It is a fact whose bearing on the future is enormous, and it is always well for us to go back to a time when this was not the case, when English colonization followed the flag and our fathers came with it.

Today comes very near to being the 270th anniversary of the transfer of the Massachusetts Bay Charter, in the hands of Winthrop, to this soil—he having arrived here June 22, 1630,—and it is therefore an appropriate time for the inauguration of this society, which aims to recall the memory of the "old planters" as they were habitually called, who preceded the arrival of that charter. It is not the especial object of those who form the association, as I understand, to create a mere badge or button-hole fraternity, still less to attempt a microscopic order of peerage, but simply to study the character and career of a most interesting class of men, the English pioneers of New England. This inquiry will of course include the founders of the Plymouth Colony, so far as the industrious labors of the Pilgrim Societies have left anything to glean, but its largest field will probably be found among those who planted Massachusetts Bay.

The oft quoted saying of Horace "that those who cross the sea change their sky, but not their minds" (*Cælum non animum*

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mutant qui trans mare currunt) is now daily refuted by American millionaires who go to dwell in Europe, and by young American girls who find titled husbands there. But it never, perhaps, seemed more curiously contradicted than on the transfer, to this side of the water, of those who founded the Massachusetts Bay Colony. It is not so much their change of attitude as its extreme promptness which has led to so much discussion; and I may surely be pardoned if, at this opening meeting of our society, I consider it once more, with no fresh facts to offer, but, at the most, some new suggestions in regard to old facts.

The founders of the Massachusetts Bay Colony were obviously placed from the outset in a very different position from that of the Pilgrims at Plymouth. Cotton says in his "Account of the Church of Christ in Plymouth,"

"The church here had left the communion of the church of England many years before their coming over; and this not so much upon the account of doctrine (although they thought their articles too general and short) as upon the account of discipline and government and ceremonies. The two latter they looked upon as relics of popery, without scripture warrant, and encroachments upon the kingly office of Christ." (*Mass. Hist. Coll., 1st series IV. 135.*)

This was a clear and simple position, leaving them wholly unembarrassed. There was no changing of the mental habit by crossing the sea. For the Plymouth Pilgrims all that had gone before. The mental habit was already changed. The "Separatists," as they were sometimes called, were the same on both sides the Atlantic. But when Francis Higginson, as Mather tells us (*Magnalia Book, III, §12*), calling his children and other passengers into the stern of the ship to take their last sight of England on May 13, 1629, off the Land's End, made the oft quoted address, "We will not say as the Separatists were wont to say at their leaving of England, Farewel, Babylon! farewel, Rome! but we will say, farewel dear England! farewel the Church of God in England, and all the Christian friends there!" he was stating no change of mind, and scarcely even of allegiance. "We do not," he

added, "go to New England as separatists from the Church of England; though we cannot but separate from the corruptions in it; but we go to practise the positive part of church reformation and propagate the gospel in America." It is recorded also, though Felt and other historians have omitted this part of it, that "He concluded with a fervent prayer for the King and the Church and State in England," it having been previously recorded by Mather that he offered just such a prayer, in fact, "a most affectionate prayer," for these same objects when he left Leicesters for London. This was certainly an attitude perceptibly different from that of the Pilgrims or Separatists. It must always be remembered, however, that this was Mather's narrative, written in 1697, of events happening in 1629.

Francis Higginson landed June 27th, 1629, and the remarkable fact is that within the next six weeks, he and his colleague, Mr. Skelton, had consulted with all concerned "about settling a reformed congregation" in Salem, which was to be absolutely detached from the Church of England; this to be done by "entering into a solemn covenant with God and with one another" and by "the ordaining of their ministers," of which they gave notice to the Church of Plymouth, that being the only church that was in New England before them.* The Plymouth Church sent delegates to the ordination, though they arrived late. This action of the Salem immigrants absolutely justifies the statement of Dr. Palfrey, "Not a fragment of hierarchical order found a place in the fabric of New England churches" (I. 298); and if Gov. Endicott, the day after the ordination, had thought it his duty to report upon it to some high church dignitary in England, he might well have anticipated for the purpose the celebrated despatch sent by Charles Francis Adams to Earl Russell in respect to the Confederate iron-clads. "It would be superfluous for me to point out to your lordship that this is war." The question before us is to determine what manner of influence was responsible for a change in attitude so rapid.

It has not always been recognized that there were two elements involved in the action of the Massachusetts colonists;

*Morton's N. E. Memorial ed. 1826, p. 145.

the position of the lay element under Governor Endicott and that of the clerical element under Higginson and Skelton. A very important feature in Gov. Endicott's case was, as has always been surmised, the influence of Dr. Samuel Fuller of the Plymouth Colony who had been brought to Salem to attend upon the sick before Higginson's arrival. He was deacon of the Plymouth church, his visit strengthened the friendship between Endicott and Bradford and doubtless made the Salem governor more ready to declare independence. Indeed, Endicott had already written to Gov. Bradford (May 11, 1629), thanking him for the visit of Dr. Fuller and saying: "I rejoice much that I am by him satisfied touching your judgments of the outward form of God's worship; it is, as far as I yet gather, no other than is warranted by the evidence of truth, and the same which I have professed and maintained ever since the Lord in mercy revealed himself unto me" (Bradford, 265). This form of influence has been generally admitted by historians, but it has not been so fully recognized that, although we commonly think of the Plymouth men as more mild and gentle than their Salem followers, it was nevertheless they who had set the example of rigorous discipline. The way in which Miles Standish had dealt, for instance, with the turbulent colony of Thomas Weston would have more weight with Endicott in bringing about an alliance with the Plymouth Colony than could have been accomplished by the most laborious arguments of the soundest divines. We may well assume therefore that so far as the lay influence was concerned it was quite ready for an alliance between Pilgrim and Puritan.

With the clerical element, however, the case was wholly different. On landing, Higginson and Skelton knew little more of the Plymouth Separatists by personal observation than when that eloquent farewell was spoken on shipboard; but they had had another source of influence; the meditations and debates of a seven weeks' voyage, during which they had had no occupations but study, prayer and mutual exhortation. Higginson, to be sure, describes the voyage as "short and speedy," "comfortable and easy for the most part," "both pleasurable and profitable," and finally as "pious and Christianlike." They served God morning

and evening, it seems, by reading and expounding a chapter, singing and prayer. They kept the Sabbath by preaching twice and catechizing. They kept two solemn fasts "and found gracious effect." Finally the watch was set every night "with singing a psalme and prayer that was not read out of a booke."

This final statement shows the beginning of a distinct drifting away from the liturgy of the English church. But apart from this what could the subjects of discussion be in daily conversation, what the considerations dwelt upon in prayer, except the plans which awaited on shore this long suffering company? Even in these days we sometimes hear business men and society ladies testifying that in their crowded lives their annual European voyage is the only position in which they have time to think. What then must have been the amount of thinking done by a graver and more serious class during a voyage of seven weeks? We know that there were some on board who were and remained staunch and unfaltering churchmen, as in the case of the two Brownes, who were within five or six weeks after landing, sent forcibly back by Endicott as being "men factious and evil conditioned." The Brownes had in turn informed the Salem church "that they (the Puritans) were Separatists and would soon be Anabaptists; but as for themselves they would hold fast to the forms of the Church established by law" (Felt's Salem, p. 34). This being the case who can doubt that John and Samuel Browne had already held to their opinions on shipboard as on shore and had very probably maintained these views in a manner well-fitted to develop heresy in their opponents. The seeming change of front of Higginson and Skelton may not practically have been so sudden as it seemed, but may have been worked out in long discussions on shipboard,—perhaps in that "study on the ship's poope," where Francis Higginson at other times "saw many bonny fishes and porpuses pursuing one another and leaping some of them a yard above the water." When we consider, moreover, that a so-called Separatist minister, Ralph Smith, was the companion of Higginson on his six weeks' voyage and this as the Company said "before we [they] understood of his difference in judgment in some things from our ministers," it may well be believed that the discussions on board may have

been quite as lively as the mutual pursuit of fishes and porpoises and that some participant may, like them, have leaped a yard above the level of previous opinion.

At any rate, the fact is clear that within a few weeks after Higginson and Skelton had landed, the alliance of Pilgrim and Puritan became complete.

We can understand all this better if we bear in mind that when Winthrop and his party came over, a year later, they went through almost precisely the same change. In that exceedingly beautiful paper drawn up probably by Winthrop himself on board the "*Arbella*" and dated at Yarmouth, April 7, 1630, there is a tone singularly corresponding to the original farewell of Francis Higginson and so far confirming the credibility of Mather's narrative, while it is just as completely in contrast with the strange statement of Chalmers where he speaks of "the savage fury with which they [the Puritans] deserted their native land." This is the paper prepared on the "*Arbella*":—

.... "We desire you would be pleased to take notice of the principals, and body of our company, as those who esteeme it our honour to call the *Church of England*, from whence wee rise, our deare mother, and cannot part from our native countrie, where she specially resideth, without much sadnes of heart, and many tears in our eyes; ever acknowledging that such hope and part as we have obtained in the common salvation, wee have received in her bosome, and suckt it from her breasts: wee leave it not therefore, as loathing that milk wherewith wee were nourished there, but, blessing God for the parentage and education, as members of the same body, shall alwayes rejoyce in her good, and unfainedly grieve for any sorrow that shall ever betide her, and while we have breath, syncerely desire and indeavour the continuance and abundance of her welfare, with the enlargement of her bounds in the kingdome of CHRIST JESUS. (Hutchinson's History of Massachusetts, Appendix I, p. 431.)

It is not strange that Cotton Mather (I. 69) should say of this letter, "It now puzzles the reader to reconcile these passages with the principles declared, the practices followed and the persecutions undergone by these American Reformers." Gov. Hutchinson in his history (I. 19) adds more pithily, "This paper

has occasioned a dispute whether the first settlers of Massachusetts were of the Church of England or not" and he says farther, "However problematical it may be what they were while they remained in England, they left no room for doubt after they arrived in America." This is unquestionably true, but it seems to me quite unjust to say with President Quincy that the Puritans had "an utter detestation of the English hierarchy, service, and discipline," and still more to add that they were "compelled by circumstances sometimes to conceal and sometimes to deny this apathy." It seems far more just to say that they successively entered on their voyages with a tender longing for much of what they left behind, but that they inevitably yielded to the tendency which we see every day shown in the changes of politics, by which what begins as mere criticism ends in complete detachment and people are gradually borne far beyond their first purpose. It simply vindicated the remark of the far-sighted John Robinson to Winslow of the Plymouth Colony, "There will be no difference between the conformable ministers and you when they come to the practice of the ordinances out of the kingdom." "A sup of New England air" in Francis Higginson's phrase had left little difference between him and these Separatists whom he had once disclaimed; and though at the trial of the two Browne brothers both he and his colleague stoutly denied that they were Separatists, there was little but this one phrase to distinguish them from the Plymouth men.

This was the original attitude and this the rapid transition of the Massachusetts Bay settlers. After thirty years they or their children re-stated with clearness and not yet without tenderness their relation to the Church of England. The General Court in Dec., 1660, wrote thus in an address to King Charles II:

"Wee could not live without the publicke worship of God. Wee were not permitted the use of publicke worship without such yoake of subscription and conformity as wee could not consent unto without sinne. That wee might therefore enjoy divine worship without the humane mixtures, without offence either to God, man, our owne consciences, wee, with leave, but not without teares, departed from our country, kindred, and fathers' houses, into this Pathmos. Ourselves, who came away

in our strength, are, by reason of very long absence, many of us become greyheaded, and some of us stooping, for age. The omission of the prementioned injunctions, together with the walking of our churches, as to the point of order, the congregational way, is all wherein we differ from our Orthodox brethren" (Ellis' Puritan Age in Massachusetts, p. 116).

But to recognize how large was this abandonment of what is here called "humane mixtures" meaning, no doubt, simply human mixtures, we may note such facts as this to which Mr. Ellis calls attention that whereas the charter of the Bay Company assigned the times for holding courts, as "every last Wednesday in Hillary, Easter, Trinity, Michaelmas Termes," yet those ecclesiastical dates never appear on the court records and Puritan children born here would have been unable to define them (Ellis, The Puritan Age of Mass., p. 119). There is a quaint entry in Judge Sewall's Journal: "The Governor committed Mr. Honyoke's Almanac to me. I blotted against Feb. 14, *Valentine*; March 25, *Annunciation of the B. Virgin*; April 24, *Easter*; Sept. 29, *Michaelmas*; Dec. 25, *Christmas*; and no more. (K. C. Mart.) [King Charles Martyr] was lined out before I saw it. I touched it not." (Papers of Samuel Sewall, Vol. II. p. 230.)

To us, looking back from the present day, this strict avoidance of ecclesiastical phraseology undoubtedly suggests the inquiry made by King James I. of Dr. Rainolds at Hampton Court, "Doctor, do you mean to go barefoot because the Papists wear shoes and stockings?" Smile as one may over differences of opinion on points which now seem quite secondary, we must recognize the historic importance of the alliance which so soon moulded the Plymouth Colony and the Bay Colony into one and laid the solid foundations for the Commonwealth of Massachusetts.

THE OLD PLANTERS SOCIETY.

(Instituted 1890.)

The committee of the Council of The Old Planters Society, having in charge the issuing of this, the society's first publication, has deemed it advisable to include in its pages, a brief account of the origin of the society, and a statement concerning the work which it purposes to do.

The idea of a society to perpetuate the memory of the "Old Planters" originated in the mind of one of its founders who was engaged in collecting facts concerning his planter ancestor Thomas Gardner of Cape Ann and Salem.

As one historical work after another was consulted, the seeker became more and more impressed with the gross neglect of these hardy pioneers, to whom New England owes so much.

Some modern historians neglect to make any mention of the Cape Ann Planters of 1624, or of the settling of Salem by these same men in 1626. Other writers make only the briefest allusion to the Endicott party in 1628, or the people who arrived at the same place in the following year, while the greatest emphasis is placed upon the immigration under Winthrop in 1630.

This latter company was, without doubt, by far the largest that had come to New England. We should not, however, forget that it owed its size in great degree to the fact that the men who came with the earlier companies had, through their courageous fight against untold hardships and dangers, demonstrated the possibility of a successful settlement on these wild shores.

The most lamentable circumstance in connection with this neglect of recognition, is that it is due to the fact that one writer has simply followed another modern historian in the omissions, and not to any lack of conclusive testimony in the writings of the earlier narrators.

A few quotations from the published works of men who lived

in Salem in her very earliest days, will suffice to show what good evidence some writers have overlooked.

William Wood in his "New England's Prospect," published in 1634, p. 50, describes the little settlement as follows :

"Four miles northeaft from Saugus lieth Salem, which stands on the middle of a neck of land very pleasantly, having a south river on the one side, and a north river on the other side; upon this neck where most of the houses stand is very bad and sandy ground, yet for seven years together it hath brought forth exceeding good corn, with being fished but every third year; in some places is very good ground, and good timber, and divers springs hard by the sea side. Here likewise is store of fish, as Baffes, Eels, Lobsters, Clams, etc.

"Although their land is none of the best, yet beyond these rivers is a very good foil, where they have taken farms, and get their hay, and plant their corn; there they cross these rivers with small canoes, which are made of whole pine trees, being about two feet and an half over, and twenty feet long; in these they likewise go a fowling, sometimes two leagues to sea; there be more canoes in this town, than in all the whole patent; every household having a water horse or two.

"This town wants an Alewife river, which is a great inconvenience; it hath two good harbours, the one being winter, the other summer harbours, which lyeth within Derbin's fort, which place if it were well fortified, might keep ships from landing of forces in any of those two places." (The author of the above, probably left New England in 1633.)

Rev. Francis Higginson, in "New England's Plantation" printed in London in 1630, describes the soil as being sandy, "all about our plantation at Salem, for so our town is now named, Psal. 76, 2." He also writes that "When we came first to Ne-hum-kek, we found about half a score houses, and a fair house newly built for the Governor. We found also abundance of corn planted by them, very good and well liking."

Roger Conant in the following quotation from his petition to the General Court, shows how nearly this settlement came to being deserted. "Being one of the first, if not the very first, that resolved and made good any settlement, under God, in matter of plantation, with my family, in this Colony of Massachusetts Bay,

and have been instrumental both for the founding and carrying on of the same.

"When in the infancy thereof, it was in great hassard of being deserted. I was the means, through grace assisting me, to stop the flight of those few that then were heere with me, and that, by my utter denial, to goe away with them who would haue gone either for England, or mostly for Virginia, but thereupon staid to the hassard of our lives."

Many equally interesting statements may be found in the works named in the accompanying footnote*, all of which are easily accessible.

The injustice done the "Old Planters" was found to be so generally recognized by students of early colonial history, that the founders of this society have had little difficulty in enlisting the sympathy and active co-operation of those to whom the facts have been presented. They recognized the fact that all who came before 1630 (with the exception of the Mayflower people, who have no cause to complain in this regard), have been equally neglected by historians. They decided, therefore, to extend the invitation to all lineal descendants of a "settler in New England prior to the transfer of the charter of the Massachusetts Bay Company from England to New England, in 1630."

As a careful perusal of the constitution will show, the society has been organized for work in a definite line, and we feel that many who are eligible will gladly unite with us in this effort to secure proper recognition of the deeds of our early ancestors, and give these heroic men their true place in the history of New England.

*"Chronicles of the First Planters of Massachusetts Bay," by Alexander Young.

"The Landing at Cape Ann," by John Wingate Thornton.

"The Ecclesiastical History of New England," by Rev. J. B. Felt.

"Wonder-working Providence of Sion's Saviour, in New England," by Capt. Edward Johnson, 1654.

"History of New England," by Rev. William Hubbard. See Mass. Hist. Col. 2 Series v. V. p. 102.

"History of New England," by John Gorham Palfrey.

"Annals of New England," by Rev. John Prince.

"History of Massachusetts," by Gov. Thomas Hutchinson.

Depositions of Richard Brackenbury, William Dixy, and Humphrey Woodbury. See Felt's Annals of Salem, First Edition.

"The Old Planters of Salem," by George D. Phippen. Essex Institute Historical Collections, v. I, pp. 97-110, 145-153 etc.

"Planter's Plea," London 1630. Force's Tracts v. II.

"New England's Prospect," by William Wood. Third Edition Printed in London in 1764.

CONSTITUTION.

ARTICLE I.

The name of this Society shall be "THE OLD PLANTERS SOCIETY."

ARTICLE II.

The object of this Society shall be :

Sect. 1. To collect and study the evidences of history and settlement in New England, especially prior to the transfer of the Charter of the Massachusetts Bay Company to New England.

Sect. 2. To encourage the preparation of essays on the history and genealogy of the English pioneers of New England, and to print the same as proceedings of this Society.

Sect. 3. To institute a registry of genealogies of persons eligible to this Society.

Sect. 4. To erect monuments or other memorials to the old planters, and to promote the preservation of and to maintain in suitable manner historic sites and buildings.

ARTICLE III.

Sect. 1. Members shall be elected by vote of the Council. No person shall be elected a member who is not lineally descended from, in the male or female line, a proprietor, a planter, or other settler in New England prior to the transfer of the Charter of the Massachusetts Bay Company from England to New England, in 1630.

Sect. 2. The Council shall be the final tribunal upon disputed genealogies, and no genealogies excepted against by the Registrar of the Society shall be passed by the Council except by a unanimous vote.

ARTICLE IV.

OFFICERS.

Sect. 1. The officers of this Society shall be a president, a vice-president, a secretary who shall be the registrar, a treasurer, and a council to consist of the president, vice-president, secretary, treasurer, and nine other members.

Sect. 2. The president and vice-president shall be elected by ballot at the annual meeting. A majority of votes shall be necessary for a choice.

Sect. 3. The president shall preside at all meetings of the Society and of the Council, and shall perform such other duties as shall from time to time be prescribed by the Council.

Sect. 4. The vice-president shall perform all the duties of the president when the president may be absent or unable from any cause to perform the same.

Sect. 5. The secretary shall be elected by the Council, and shall hold his office until a successor shall be elected.

Sect. 6. The secretary shall attend all meetings of the Society and of the Council, and shall keep true and accurate records of the same. He shall keep the register of genealogies, and perform such other duties as shall be ordered by the Council.

Sect. 7. The treasurer shall be elected by the Council, and shall hold his office until a successor shall be elected.

Sect. 8. The treasurer shall keep and pay out all funds of the Society, under the direction of the Council, and keep true and accurate accounts of the same.

Sect. 9. The Council shall consist of the president, vice-president, secretary, treasurer, and nine other members who shall be elected by a majority vote at the annual meeting and shall hold office for a term of three years. At the first meeting there shall be elected three members of the Council, who shall hold office for the term of one year, three who shall hold office for the term of two years, and three who shall hold office for the term of three years, and thereafter there shall be elected at each annual meeting three members who shall hold office for the term of three years.

Sect. 10. The Council shall elect the secretary and the treas-

urer and prescribe the manner of voting for all other officers of the Society; manage, direct and control all funds and property of the Society; prescribe the duties of all officers not otherwise prescribed in this constitution; call special meetings; make all rules and regulations for the government of the Society and its officers; decide on the eligibility of all candidates for membership in the Society; appoint such additional officers and employees as from time to time may be necessary; decide on the amount of membership fees and annual dues, which shall be the same for all members; and shall fill for the unexpired term all vacancies arising from death or resignation of any officer of the Society or any member of the Council.

ARTICLE V.

The annual meeting of the Society shall be holden on the fourth Wednesday in March in each and every year after this present year, at such place and hour as the Council shall determine, and notice thereof shall be mailed by the Secretary to each member at least fourteen days prior to the date of said meeting.

ARTICLE VI.

This constitution may be amended at any meeting of the Society, provided, however, that any amendment proposed must first be submitted to the Council at some meeting thereof, and shall not be submitted to the Society unless it shall be approved by a vote of a majority of the members of the Council, and provided, also, that the proposed amendment shall be incorporated in the notice issued by the Secretary calling the meeting of the Society at which the proposed amendment is to be voted on.

BY-LAWS.

ARTICLE I.

ORDER OF BUSINESS.

At all meetings of the Society the order of business shall be as follows :—

1. Reading the minutes of the previous meeting.
2. Reports of officers.
3. Election of officers.
4. Reports of committees.
5. Miscellaneous business.
6. Adjournment.

ARTICLE II.

MEETINGS OF THE COUNCIL.

The Council shall hold stated meetings on the fourth Monday of each month.

Special meetings of the Council may be called by order of the president, or, in his absence, by the vice-president.

ARTICLE III.

PROOF OF DESCENT.

Each candidate for membership, before being voted upon, shall submit satisfactory proof of his descent to the registrar, who shall report thereon to the Council.

ARTICLE IV.

COMMITTEES.

There shall be the following standing committees :

A—*Finance*. Appointed by the Council. The members of this committee shall audit the books of the treasurer yearly.

B—*Publication.* This committee shall consist of the president, secretary, and the chairmen and secretaries of sections, *ex-officiis*.

ARTICLE V.

SECTIONS.

The Society shall be divided into sections, as determined by the Council, which shall have the power to consolidate any two or more sections. Any member may associate himself with as many sections as desired.

Section II. Immediately on the organization of a section there shall be elected, by ballot, a chairman and secretary, who shall form a sectional committee.

Section III. The sectional committee shall arrange and direct the business of their sections, and shall determine, subject to the approval of the Council, what papers may be read or subjects discussed at the meetings of their section.

Section IV. The secretary, at least two weeks prior to the annual meeting, shall issue reply postal cards to the members of the Society, upon which they shall signify with which sections they desire to be enrolled.

Section V. The sections shall be responsible for the historical papers and discussions to be provided for the meetings.

Section VI. Each section shall report at the annual meeting a chairman and secretary, who shall arrange the programmes for meetings which said section shall conduct during the year.

[NOTE.—By vote of the Council the following temporary divisions were established:—

Section A.—To cover the period prior to the arrival of Endecott and devoted to the Cape Ann settlement and settlers.

Section B.—The Naumkeag settlement after Endecott's arrival.

Section C.—The new comers of 1629, including the Higginson company.

Section D.—The settlement at Wessagusset, on the Piscataqua, and other stray settlements not otherwise provided for.

Section E.—The Gorges settlements and expeditions, and other eastern settlements.

Section F.—The Pilgrim companies.

Section G.—English connections.]

OFFICERS OF THE SOCIETY

Elected 1 March, 1900.

President,

THOMAS WENTWORTH HIGGINSON.

Vice-President,

FRANK AUGUSTINE GARDNER.

Secretary and Registrar,

EBEN PUTNAM,

49 NORTH PROSPECT STREET, BURLINGTON, VERMONT.

Treasurer,

FRANK VERNON WRIGHT,

SALEM, MASS.

Council,

The President, Vice-President, Secretary and Treasurer, Ex-Officers.

Term expiring 1901,

AUGUSTUS PEABODY GARDNER,

LUCY HALL GREENLAW,

F. E. ABBOT, resigned,

FRANCIS W. SPRAGUE, elected to fill the un-
expired term of F. E. Abbot.



Term expiring 1902,

EDWARD OLIVER SKELTON,
MARY CUMMINGS SAWYER,
J. GRANVILLE LEACH.

Term expiring 1903,

WILLIAM C. ENDICOTT, JR.,
IDA FARR MILLER,
FREDERIC WARD PUTNAM.

Secretary of the Council.

EDWARD O. SKELTON,
COLONIAL BUILDING, 100 BOYLSTON STREET,
BOSTON, MASS.



LIST OF MEMBERS.

With names of ancestors from whom deriving eligibility.

FRANCIS ELLINGWOOD ABBOT, Ph. D., 43 Larch St., Cambridge,
Mass.

JOHN BALCH, ROGER CONANT, THOMAS GARDNER, JOHN WOODBURY.

JUDGE HENRY N. BLAKE, Helena, Montana.

THOMAS CONANT, M. D., Gloucester, Mass.

ROGER CONANT.

MRS. ANTOINETTE W. DAVIS, of El Paso, Texas.

GOV. WILLIAM BRADFORD.

WILLIAM C. ENDICOTT, Jr., Esq., Danvers, Mass.

GOV. JOHN ENDECOTT.

MR. EDGAR C. FELTON, Philadelphia, Pa.

REV. SAMUEL SKELTON.

MRS. HELEN FRANCES FRENCH, Chelmsford, Mass.

JOHN WOODBURY.

MR. AUGUSTUS A. GALLOUPE, Beverly, Mass.

MR. ARTHUR H. GARDNER, Nantucket, Mass.

THOMAS GARDNER.

CAPT. AUGUSTUS PEABODY GARDNER, Hamilton, Mass.

THOMAS GARDNER, JOHN HORNE.

FRANK AUGUSTINE GARDNER, M. D., Salem, Mass.

ROGER CONANT, THOMAS GARDNER.

MISS MARIA T. A. GARDNER, Marblehead, Mass.

THOMAS GARDNER, JOHN HORNE.

JOEL ERNEST GOLDTHWAIT, M. D., Boston, Mass.

ROGER CONANT.

MRS. LUCY HALL GREENLAW, Cambridge, Mass.

ROGER CONANT, JOHN BALCH, THOMAS GARDNER, JOHN WOODBURY,
JOHN HOWLAND, JOHN TILLEY.

